A BRIEF

RELATION

Of several Passages of the

LIFE and DEATH

OF

WILLIAM BARTON

OF

SHREWSBURY,

In *October*, 1661.

Wherein may be seen much Wickedness against great Workings of God in him; As also God's most just Anger, and wondrous Mercy (as is hoped) towards him.

Published by a Relation of his, and intended chiefly for the good of such as knew him in *Shrewsbury*; many of whom can testify the truth of these things.

Stand in awe, and sin not.
Behold the goodness and severity of God.

London, Printed for *John Allen*, at the Rising Sun in *Little-Brittain*, 1664.

BIBLIOTHECA · BODLEIANA ·

To the READER.

Christian Reader,

SInce it was the earnest desire of my poor unworthy Brother, whom notwithstanding (we hope) God was graciously pleased to own and love, to honour God some way, to shame Sin, and to betray the deceits of the Devil, that God's hand upon him might do good to some. Since this was his desire, and should be the endeavour and design of all those that love God, I have therefore, by the advice of some Friends, thought fit to present unto your consideration several Passages, which through the blessing of God may tend thereunto. The Method of this Discourse you must not expect to be orderly, being penned by one that is unskilfull in such work. If therefore you shall think any of the Passages therein impertinent, or rudely brought in, impute it not to him of whom the Discourse is, but rather unto the unskilfulness of the Penner, in ordering of it: For sure I am, for my own part, I never did see any man more sensibly appear to be affected with what he spake, than he was during the time of this his visitation which was about the space of seven weeks: And

although his Speeches, and those Passages which have relation to this Providence, as they are related by me, may not affect you, yet sure I am, if you had seen that seriousness, deep sence and suitable affections, which accompanied those passages in him, you could not but have been affected therewith. Many choice things (judged perhaps by divers to be better than these) were spoke by him at several times, which I am not able to set down. I have given you, as near as I could, his own words, omitting, as much as I thought I might, the discourse of others which occasioned them; And although but very briefly and brokenly on my part, yet I hope out of this confused heap, you may pick something which may sometime or other do you good: for which hope-sake I am encouraged to publish the same, although I often feared, and do fear that I shall thereby purchase the scorns of some: yet knowing that wise men will take that well which was well intended, passing by small faults; or, with the Bee, gather Honey, though from a Weed, I am thereby encouraged, and must venture the displeasure of others.

A brief

A brief Relation of several Passages of the Life and Death of William Barton, *&c.*

FIrst, let me beg your patience whilst I give you a description of his Disposition & manner of Life, to the end you may the better judge of the whole Discourse.

He was a Young Man, not above twenty eight years of age, born and educated in the Town of *Shrewsbury*, of honest Parents; the Trade he followed was a Butcher. He was from a Child well educated; he learned many Chapters & Psalms in the Bible by heart; from a Child would remember much of a Sermon, and would often be teaching those brothers and sisters of his, who were younger than himself; seemed the hopefullest and the forwardest to good, of any of his brethren, and very forward to teach others: Yet in one thing he was many times faulty from a Child; which was, a great aptness to speak lies, usually hiding his fault by a lye, for fear of punishment, and was much given to talk and brag.

He was one that would take a great deal of pains in his Calling, and was very diligent in whatsoever he went about: He was also of a loving and pittiful disposition, very ready to forgive any injury, even to his greatest enemies; very pittiful and charitable to the poor, for many times he would give (though he had but little in the house) very freely to them: When he had but half a loaf in his house, seeing a poor woman go by, his heart pittied her, and he called her back, and gave her half of it: He was very glad to see others good, and rejoyced when he saw reformation in any that had been formerly more loose. When he was told that one in the Town that had been very loose, was become a changed man, and followed that which was good, he wept for joy, and said, *Methinks I feel my heart love him*; nay, he would often weep for joy at the good he heard or saw in others, especially in his relations. He would give very good counsel to any he thought needed it, although he lost their love by it, and though he himself did follow it but poorly, being too much the servant of sin. He had alwayes a love to good Ministers, and he would often say that he would venture his life for them; Yet he was many times a companion of vain persons, spending his time with

them

them in the Alehouſe; yet among them, as occaſion was given, he would ſpeak for God and his People, ſo that it was obſerved that he had not their love, with whom he ſpent ſo much of his time and money. He was much given to vain glory, ſo that a little praiſe, or expreſſion of love, would win his heart, and eaſily draw him any way: yet he oft-times loved to reade, and uſed to pray in his Family, and ſometimes in ſecret, though, as he after complained, very ſeldom. Oft-times (after he had broken out) he would be very ſad, from the conſideration of his life, and as he confeſſed afterwards, his ſins ſeemed ſo horrible to him that they almoſt overwhelmed him, and would make him think there was no hope for him, ſo that he was fain to ſtifle all thoſe workings, and buſſle through them with ſome kind of hope of amendment, yet at ſuch times he would conceal the cauſe of his trouble. After, upon ſome diſcontent with his wife, and through the poverty which he had brought upon himſelf by his evil courſes, he went into *Scotland*, where it pleaſed God to viſit him with a great fit of ſickneſs, and to lay before him his life in ſuch a manner, as was horrible to him; ſo that when he looked back upon his wayes, he was even overwhelmed; but when he looked

forward, he saw some hope, and was full of resolutions of a new life; and when he was recovered, he lived in a stricter manner for a while, and found much comfort and refreshment from God, and such sweetness in that short time of obedience and resolution, as he never had found in any thing in the world; yet after his returning into *England* he grew to the same pass again, lived after the same rate, and was in many things worse, and ran into some sins he had never committed before, By his evil wayes, as gaming, and company-keeping, he grew in debt, and alwayes for the space of the last half-year was in danger of arresting. He would often defend himself from them with threatning words, such as these: *Keep off me, you know not what I may do; do not come near me, lest I set you to sleep with your fathers*, having often his knife in his hand. These and such words he spake with as daunting a carriage as he could, and by this means he kept himself almost the space of half a year out of their hands, absenting himself also sometimes out of the Town, and taking such courses as he ought not. But one time above all, being full of drink, and fearless (as at such times he used to be) a young man who was an Apprentice to an Officer in the Town, who had a great hatred to him, and had

had often threatned to take him either dead or alive, (which the ſaid *William Barton* knew not of, until it was proved at his tryal) This young man came one morning, accompanied with another, ſeeking to take him; but at that time, he having his knife in his hand, and ſpeaking great words, kept himſelf out of their hands: yet in the evening the young man watching for him about the houſe, came running upon him as he ſtood at his Mothers Shop, and he having his knife in his hand, the man holding him by the back (for he turned himſelf to go in) he ſtruck his hand behind him, which went ſtreight upon the man's heart, ſo that he run but about thirty yards, crying, *Stop him, he hath murdered me*, and ſo fell down and dyed: And he being taken, would not believe he had hurt the man, but that they intended to affright him. About an hour before, he was counſelled by one of his friends, not to threaten, or to draw his knife, leſt God ſhould leave him to himſelf, to do that which he intended not to do. His anſwer was; *I will hurt no body I'le warrant you; let me alone; Do you think I have no care of my ſelf?* But he was never the ſafer for all his ſelf-confidence. He had been more ſafe if he had feared more.

Being put into Priſon, he was ſo full of drink,

drink, that immediately he slept very soundly for a time; but coming to him the next morning, we found him mightily awakened with the apprehension of his guilt, and of God's severity against sin, with a dejected countenance full of horrour and tears, thus he said: *O the blood of this poor innocent man, which I have sent away in his sins! I am afraid his blood cryes against me, it lies at my heart, here it lies, it cannot be wash'd away: O nothing is before me but guilt, and an angry God, and Death and Hell, who shall dwell with everlasting burnings!* This Scripture terrified him often, *Because I have called, and ye refused, I will laugh at your calamity, and mock when your fear cometh: but I will justifie God, though it be to my destruction: he hath not been wanting to me, but I have been wanting to my self: mine own iniquity hath taken me, and I am held in the cords of mine own sin. O pray for me, every one that hath an interest in God; pray for me, for I cannot pray for my self: my mouth is stop'd, my works sink me.* Thus he continued full of horror, crying out because of the innocent blood that was shed by his hand; and multiplying Scriptures against himself, these and such like: *He that being often reproved and hardeneth his neck, shall suddenly be destroyed and that without remedy. Wo be to the wicked,*

wicked, it shall be ill with him, for the reward of his hands shall be given him, he shall eat of the fruit of his own wayes, and be filled with his own devices.

On the second day some of his relations coming to him, found him lying upon the straw, and, as formerly, crying out because of the guilt and horrour of his sin. His first words to his relations were, *Am I not cast out of your hearts?* who told him that he was not, forasmuch as he was yet alive; and there was some hopes, for there is an earnest spirit of prayer upon many good people that know you, and that hear of you; and they told him also, that his Sister *Mary* on her Death-bed, spake these words to the honour of God, and to encourage us to seek, *That she never did earnestly beg any thing of God, which she could or durst pray absolutely for, that she was denied:* and she further said, *That she had some hope concerning* William, *that poor Lad, that there are some prayers put up for him that will not be denyed.*

But did she say so (said he) *O now I have some hope: I thought I had been quite out of her heart, that I was bound as to her, but I was not. O set all the Town to pray for me; every one that hath any interest in God. When I come to pray I dare not, my mouth is stopt, I have hid*

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my ſins with lying, and I was hypocritical: O I have deceived my ſelf. I dare not look behind me, for my works ſink me into Hell, and I can ſee nothing before me but an angry God, and Death and Hell, and Eternity. O for one ſmile from Heaven; one ſmile from Heaven would be worth all: One drop of Faith and true Repentance is worth all the world. Now come unto me over theſe mountains, and over theſe hills. It were juſt with God that I ſhould have the hope of the Hypocrite, but O that it might not be ſo. I have no hope, but that I am yet out of Hell. A living Dog is better than a dead Lion. O every one that ſees me, take heed of ſin. This is the condition that ſin hath brought me into: now I muſt receive my wages: this is my due wages, I have been working for it all my life. O poor Brother Thomas, *walk ſofily in the world, do not be too buſie in it: my Companions cannot deliver me.*

One of the Beholders that ſtood by, told him that Gods mercy is above all his works, and that in the midſt of judgment he remembers mercy; and he hath done ſo to you; for you might have been ſuddenly ſnatcht away, as this poor man that is gone. Then ſaid he, *I can ſee it to be a mercy, for then I had been ſure in Hell, deep in Hell; and I have ſeen mercy in God's dealing to me formerly, in that*

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my way was hedged up, and that I did not prosper in my evil way as others did; and when I sought the favour of men, and should have sitten down contented with it, I alwayes lost it: for if I should but have been well thought of in the world, and have had the favour of men, I should never have looked further: But Oh if I should waken thus as I am now, in another world, I were utterly undone, all this would but torment me. I have a great work to do, and I know not which way to begin; I can do nothing towards it, and I have but a little time: O thou Son of David, *have mercy on me: O thou Son of* David, *look back and pitty me, I would follow thee and cry after thee, O that I might not be stopt; I would not let thee alone till thou bless me: Hear the Prayers that are put up for me; Let the Blood of Christ that speaks better things than the Blood of* Abel, *out-cry the cry of my sins: Pray for me* (said he) *that God would not give me into the Devils hands this night, nor let him come to me; God justly might: But pray for me, your prayers may do me good, it may be God will hear your prayers for me: O that iniquity might not be my ruine.*

Coming to him the third day, and mentioning some Scriptures unto him, which make known God's good will towards men, and his readiness to forgive, he answered thus:

I do believe that if I did hate my ſin as it is ſin, and is againſt God, that I ſhould be forgiven; but I am afraid that I do not hate ſin as it is ſin, and is againſt God; for I do not ſee the reſt of the ſins of my life as I do this; this I can ſee to be horrible and filthy, and it lies heavy upon me; whether it be becauſe this is more odious in the ſight of the world, or whether it be becauſe this makes me lyable to puniſhment from men, or brings me to open ſhame, I cannot tell whether this may be the cauſe; but the reſt of my ſins I cannot feel ſtick ſo upon me, as this doth, and they ſhould; for when I think of their aggravations, they are as bad or worſe; and therefore I am afraid I do not hate ſin as it is againſt God. But how ſhould I do that I may ſee the reſt of my ſins as they be; ſhould I not confeſs all thoſe ſins which I have hid; I think I ſhould; and I ſee the truth of that, He that hideth his ſins ſhall not proſper. His friends there preſent, encouraged him to go on with his purpoſe in making an ingenious confeſſion without any hiding or ſparing of himſelf, and that he would be ſure, when he ſhould meet with any ſecret temptation to hide or leſſen any ſin, that he would be ſure to thwart that temptation, by making a fuller confeſſion of every circumſtance and aggravation thereof, that ſo he might ſhame himſelf the more, and betray

tray that deceitful heart that otherwiſe would betray him: And we do believe by his ingenious confeſſions, that he followed this reſolution of his, in confeſſing all, and not hiding any thing, though it might tend much to further his ſhame: And when Children or others ſtood to gaze on him, and were about to be hindered by the Keeper of the Door or others, he would intreat that they might not, ſaying, *Let them alone to look upon me, and ſee the fruits of ſin*; and would put forth his legs to ſhew them his Chains, ſaying, *Children, it is ſin that hath bound me with theſe Chains, mine own iniquity hath taken me; hearken to the good counſel of your Parents; I began with runing from counſel, and now it hath brought me to this; and ſpake the truth always; when I had done evil, I would think to hide it by lying, and now God hath diſcovered me; I hid my ſins, and therefore I did not proſper.*

Another time ſome of his relations and neighbours coming to him, and after much diſcourſe, which was ſavory from him, he burſt out into extream tears, and ſaid, *O I lye under an hard heart; and if it be hard now I am undone for ever; ſin hath hardened my heart.* The company then going forth of the room, thus he ſpake, *Dear Neighbours, this one thing I would have you do, whenever you commit*

commit any sin that you know of, go and confess it quickly to God, and to some faithful friend, and pray them to pray for you, that your sin may be forgiven; for I went on in sin unconfest and unforgiven, till I was as full of sin as I could hold, and then this brake out, and now all my sin is become a debt.

And coming to him the next day, and finding him very sad and comfortless, even quite without hope, we sought to comfort him, but could not, for thus he cryed out, *God's Word is against me; I can scarce turn to any place but it is against me; my works are against me: I am thy works, and I will follow thee: O if my works follow me, I am undone; Ah shall lying follow me, and cozening follow me, and dissembling follow me, and blood follow me: Ah I am afraid there is no hope; but I will hope against hope.*

And thus he spake to his mother and his relations then by; *Dear Mother, what a Son have I been to you, my dear Mother, what a Son have I been to you! what a brother have I been to you all! but mother, they are not all such as I; you have some good Children, be thankful for those; they might have been all such as I.* After a little silence he began again to cry out; *O that I could honour God some way before I go out of the world! What a scandal have I been to Religion? What a savour shall I leave behind*

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me? Ah! what an example have I given in the world; O that I might live to give a better example; I would fain live that I might be an enemy to sin: O that poor souls might not be taken in those snares that I have been taken in. Methinks I would not live if I should live as I have done; I would rather dye now, than live to dishonour God again; If I should live, I would not live as I have done, sure I should not, methinks I should not: I think I should scarce get time, to get my dayly bread, but that I must, for it were my duty; but if I should again live as I have done, methinks Hell it self would be too narrow for me.

One of his Acquaintance which he had spent much time with, came to see him; *Ah* (said he) *you and I have cause to be humbled for the precious time that we have spent together vainly and sinfully; you may be an honest woman for ought I know, but you have cause to be humbled, I have I am sure, yea and you too; Spend no more time as you spent it with me: Oh the sin that accompanied our misspending of time! Ask God forgiveness, and take heed of sin, you have time yet. Some mens sins go before to judgment, and some mens follow after; I am pickt out to be made an example that you might take heed.*

Another time some of his Friends coming and finding him bemoaning himself because of sin, they began to comfort him, and told

him, that they did hope and believe, that this was the way that God would make use of to bring him home to himself, by making him a true penitent; and since it hath pleased God to give you thus much time, we do hope he will hear the Prayers that are and have been put up for you, *For he never said to the Seed of Jacob, seek ye my face in vain*, and you have been a Son of many Prayers. *Never*, said he, *seek ye me in vain; Never* (said he) *nay, then not in this condition: Blessed be his Name, if this be thy way, for ever blessed be thy Name; this is a strange way, must I go through Hell to Heaven? But O if this be the way, blessed be God; my tongue shall sing aloud of his Righteousness, though it should be upon a Gallows; wonderful Mercy to me, to such a sinful Creature as me: if this shall be the way, then he hath punished me less then mine iniquities deserve.*

Another time some of his Neighbours being with him, he began to confess his own guilt, and that he was hypocritical, and lived to himself, and that he fought the favour of men; nay, and that sometimes he had not stuck at a lye, when he thought it might further that design. Some of the company then by, said, *William, you were not so bad as you make your self now, nor so bad an hypocrite as*

you

you think you are, for of our knowledge, you alwayes loved the best People, and loved the Ministers, and would take their part, though you were hated for it, and heard Gods Word constantly, and would remember a great deal of it, and loved to read good Books, and therefore you were not so bad as you make your self to be. All this (said he) *doth but aggravate my sins, I did but enough to leave me inexcusable, and make against me; and that you may not be taken in the same snares that I have been taken in, I will make a relation of my condition; I did delight to hear good Sermons, and longed for the Sabbath-day, and loved it when it did come, And when those Psalms were sung that were promises to the Saints, that they should be satisfied with the fatness of God's House, and filled with the Rivers of Delight, and such Psalms as set out the amiableness of Gods Tabernacle, and that Scripture where it is said,* The work of Righteousness shall be peace, and the effect quietness and assurance for ever, *I should be much affected, and could not but weep, when I sung such places: and when my conscience told me that I was not right, and that my works were naught, and that if I went on as I did, it would be sad with me, it would make me very sad, and I would then resolve that I would be otherwise; I would verily think that I should be better, and would resolve as well*

(I thought) as any one could resolve, but when Munday came, and those thoughts were gone of me, I should make little or nothing of my former promise, but should break through all as if I had never resolved; and if any one did but call me, I had no power but to go, and if any thought should come in my mind that might hinder me, I would do the best I could to hinder such a thought, because I had a mind to go; and sometimes I have sought temptations, and though my Conscience and God's Word, would keep me a great while, yet at the last I should break through all, and so I loved a little Ale better than God, and better than my self; and when I had broken my resolutions time after time, I had no heart to resolve, and thought it was to no purpose, and then I went on without any gage; but I found that when I did resolve, it was better then when I did not, for sometimes it would keep me; but when I resolved not, then I was drove any way; And I would think sometimes what might be the reason, that my resolutions never held me as well as other people; others I could see, could resolve and keep their resolutions, and I alwayes broke mine; and I do think that the cause was, that there was something left behind, something there was that my conscience put me on to do, that I would not do; sin lay in the bottom hid, and unconfest, and I would not go through the shame of

confessing that: and though I resolved against every sin, yet alas that I would never resolve on; and so the sin of hiding my sin, was left behind; and now I can see that the first thing that I should have done, should have been to have confest those sins, which I had kept close all my life, and because I would not part with that, therefore all my resolutions were as good as nothing; for that sin which caused me to leave out that, caused me to break over all my promises. Another cause was, because I neglected secret prayer; and that sin kept me from praying, and stopt my prayers; I could not ask God for strength to do what I could not, because sin lay hid in my heart, which I should have discovered, and I would not. I hid my sin by lying, and many a time when my mother would ask me what I had spent, I have said, indeed mother but two pence, when I had spent a great deal more; and though I thought I would be better for the time to come, yet I had no power: the same evil that kept me from discovering that sin, made me still run further into sin: Therefore let every one speak always truth, and that which is in their heart, and if they shall at any time chance to speak that which is not so, let them go and undo it the first thing that they do, and tell them that they spake that which was not truth; and then go quickly and beg of God to forgive you, and then you will have more power over your

felf at another time; for if I could but have parted with that one ſin, I do think that I ſhould have had power over the reſt; and I have thought ſo then, and have been convinced that that muſt be done before I ſhould have any more power given me, and yet I would never be willing to it; When I would think of going about it, the matter was ſo bad, and I thought I ſhould appear to be ſo odious, that no one would abide me: and then I thought of ſome good folks that did love me, and I thought that they did not love me, but becauſe they thought me to be pretty good, and for ſomewhat good in me; and I would think, that if they ſhould know what an one I was, they would never abide me again; and ſuch reaſons as theſe, or ſomething or other, ſtill kept me off; And ſometimes I would put it off with reaſoning, that it was not neceſſary to confeſs it to men, if I confeſt it to God, I thought it would ſerve the turn. Thus I went on runing out of one ſin into another, till I was as full of ſin as I could hold, till I was become all ſin: and I did think that my ſins were even ripe, and that ſome great thing muſt befal me ſome way or other very ſhortly; and when I thought of what I deſerved, I was afraid it would be ſome great judgement; and for about a month or ſix weeks before this brake out, I had no power to read Gods Word, but when I would take the Bible, thinking to read, I would turn it and

turn

turn it, and methoughts I would fain find some new thing; nothing would serve but something that was new; I could begin to read no where, but it was that which I knew before; I thought I knew it all already, and so I would lay it down and never read: therefore when you have no mind to read God's Word, and no mind to pray secretly, then be sure the Devil hath you in a great snare: take heed, for if the Devil keep you in that snare, you cannot rest there, but will be hurried further into sin: if you will give way to that one sin, you cannot stay long there, but will be like a troubled Sea, still casting forth mire and dirt: And so it was with me, for I could not stop where I would, though I fain would at many things which I have done. That which at the first thought hath appeared so odious unto me, that I could not abide to think of it, yet I have never rested, till I have been hurried to that very sin; and I have sometimes afterwards wondred at my self, how I could ever be brought to commit such wickedness, and have hated my self for it, and hated that sin worse then than ever, and could not rest, or have any quietness in my condition, till I had fallen down before God to ask forgiveness; and yet after a while, by running into the way of that sin, I have been taken in that very snare, to commit that same sin, which a little before I have thought, I could never have

been driven to. I thought I could ſtop where I would, but I could not: How true is that Scripture, where it is ſaid, that the wicked are like a troubled Sea, *which cannot reſt, but is ſtill* caſting forth mire and dirt. *One reaſon which the Devil (transforming himſelf into an Angel of Light) ſought to hinder and deceive him by, was by putting into his mind, that if he that had profeſſed Religion, ſhould be known to be ſuch a liar, and ſo bad, it would be a great diſcredit to Religion, and wicked men would think that if all Profeſſors were known, they were all ſuch; and this,* he ſaid, *was one reaſon that kept him back,* and I had like to have omitted it, but rather than I would omit it I have brought it in here.

One thing that I heard him ſpeak before his Tryal; When one was counſelling him not to be earneſtly ſet for life, for he was like to find as little favour from men as almoſt any, he was a man ſo much hated by many, yet that he and they were in the hands of God. Thus he anſwered; *It often comforts me that I am in the hands of God: When I look upon my ſelf as in the hands of men it terrifies me, and makes me reſtleſs; but when I remember I am in the hands of God, that quiets me; and when I think they ſhall do nothing but that which God will have done: for me-*

thinks

thinks if God would not have me live, I would not desire to live; and if he will have me live, he can turn their hearts contrary to their purposes, and this quiets my heart. I think sometimes if I should live, it may be sin would be encouraged, if God should not manifest his displeasure against sin, by not letting me live; therefore I know not what to pray for in this matter, I know not what I would have, but I would have God to give me that which he sees best for me. After a little silence his eyes began to fill with tears, and he burst out with these expressions; *O I must be punished for my sin, I must be punished more than this. This is not a punishment, I have not been punished enough yet, I must not think to escape thus, I do expect nothing but death: But O if I could honour God before I go out of this world, I would not care, but be willing to dye.* These words came from him, accompanied with much weeping. And he further said: *God gave me a pittiful disposition, but I marred it, and was cruel with it. I have been cruel to Horses, in making them do more than they were able; and cruel I have been to Men; when I have borrowed money, I have not been careful to pay it again as I was to borrow it. O how like* Judas *have I dealt with some, when I have given them fair words! God gave me knowledge and parts, and a fine disposition, that*

that I might do good, and I have turned all the wrong way: O! how unkindly have I dealt with God: that which he gave me in mercy, I have provoked him with, and ſinned againſt him with.

When he came to his Tryal, being asked after the Indictment was read, Whether guilty, or not guilty? he anſwered, *Not guilty of Wilful Murder; for (as in the preſence of God I ſpeak it) I had no more intention or thoughts to kill him, than I had to kill my own Brother; whatever words I might ſpeak it was with an intention to keep them from taking me, becauſe I was a poor man, and had nothing to pay, thinking that if I went to priſon I ſhould never get out; but I never had any intention or thoughts to kill him:* but it was carried againſt him; it was the will of God that ſo it ſhould be.

After the Sentence was given, and he brought to the Jaylors houſe, his Mother went to ſee him, but not being admitted, ſhe ſpake unto him through the door, and he told her that he *was more compoſed in his ſpirit, and better reſolved than he had been a great while*, and ſaid, *It is God's Will that is done, and I would have you all to be chearful, for I hope that I ſhall find* Jeſus Chriſt *a ſufficient Saviour to me; I can have none other hope:*

my ſins ſtick a little heavily ſometimes, but I hope I ſhall get above them; I have hope becauſe of Gods own goodneſs, that Chriſt Jeſus *will be a ſufficient Saviour to me, I can have none other hope.*

At another time, his Brother and Siſter being with him, he began to juſtifie God in taking him away, and was clear in owning God's Juſtice and the truth of his Word: Yet as to ſome men he ſaid he was not ſatisfied concerning their dealings, though he had ſought in his thoughts to juſtifie them.

The ſecond day after he was condemned, as he lay upon a Bed, in the night, in his chamber, he was much refreſhed and cheared, through a very ſenſible dream, wherein theſe words were very plainly, and ſenſibly as might be, ſpoken to him: *Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee life:* and being awaked, he began to be much affected with thoſe words which were ſo plainly ſpoken to him; and as he rehearſed them to me, and ſeveral others, theſe were his thoughts upon them: [*Awake thou that ſleepeſt.*] This is ſure ſpoken to me thought he, *Awake thou that ſleepeſt, and ariſe from the dead*; I was ſleeping upon the very brink of eternity, and have been ſleeping in ſin for a long time, and now Chriſt awake-

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neth me; this is a call from Christ: and I did believe that the rest was said to me, [*and he shall give thee life.*] And these and such like thoughts of Christ made my heart yearn with dear thoughts of Christ, and thankful thoughts for Christ: and I longed to pray, and was earnestly stirred up to prayer, and never longed so to pray as I did then; so up I got off the Bed I was lying on, and there I fell down upon my knees before God, and me-thought then I felt my heart grow softer: it was hard before; I could scarce tell what I should pray for, or how; But O then, I found a freeness, a fountain of tears came then, it was a call from God; I was sure then that it was so: and when I would have called to mind whereabout this Scripture should be, or where I might find it, I could not remember that ever I had read it, nor knew whereabout to find it: but I was sure it was the Word of God, and somewhere in the Bible, and that I had heard it sometimes. I do believe that it was a call from God, for I found my heart softer then. O now pray, if ever, dear friends, but two dayes now, and no more prayers will be heard for me.

He was for the most part after this time pretty well composed in his mind, and had a pretty

a pretty good measure of chearfulness; not without hope, though full of the sence of his guilt, grieving much for his sin, and that he had dealt so unkindly with God. And to most of the company that came in, he still continued to order his speech with as much wisdom as he could, shewing much affection towards them, with an earnest desire of their good. And thus he would express himself; *O that you would not be taken in those snares that I have been taken in!* And this was some counsel that scarce any could go without, *That they would be sure always to speak the truth, and that which was in their hearts; and if at any time you shall have spoken that which you think was not so, go quickly and unsay it; say, I spake that which was not truth; and do not stick at shame, for I was often hindred thereby: do not rest till you have confessed it to God, and to some faithful friends, and pray them to pray for you, that so it might be forgiven you: and so you might have more power against another time: And do not delay, but go quickly, whilst your conscience puts you upon it; for if you delay, it is very likely you will be hindred and never do it, though you put it off, thinking to do it another time: for when that time came wherein I purposed to do it, I had less power and less heart.*

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At another time his Sister-in-law coming to see him, thus he expressed his affection, with a smiling countenance, and tears: *My dear Sister, my poor Sister, my heart yerns upon you: I did not love you, because I thought you did not love me, but I did ill: But O now it is otherwise with me; for now I love you, I would fain have you better for that which hath befallen me: Oh! that since God is now distributing his mercy, every one might have some, and you might have some. Some who have come to me, are better'd by that which hath befallen me, & it makes me glad when I think that others will be afraid of sin, and bettered by this which is befallen me.*

When his Links were in the knocking of, and he was hurt thereby; thus he said, *I will bear the Indignation of the Lord, because I have sinned against him: Thou art just, and I have sinned; why should the living man complain, a man for the punishment of his sin? O the Justice of God, he will not let sin go unpunished. O do not this abominable sin that Gods soul hates. If thy children transgress thy Laws, thou wilt visit their sin with the rod, and their iniquity with stripes; but his loving-kindness will he not utterly take from them, nor alter the thing that hath gone out of his mouth.* These, with many other expressions he often used also at other times. His countenance growing more and more

more chearful, and being in such an extasie of joy, as though his body could not then have contained his soul, these were some of the expressions he then uttered; *Sister, I do verily believe that I am now going to Heaven; all those clouds that were upon me are all blown away, his own Arm hath brought Salvation: He is my Glory, my Deliverer, in Him will I trust; He only is my Rock and my Fortress; He is my Defence, I shall not utterly be moved. I will sing of Mercy and Judgment, unto thee, O God, will I sing. O that I had seen what a God I have sinned against! O do not sin against God, do not that abominable thing which his soul hateth. You cannot know his goodness. I sought the Lord, and he heard me. God is in this Town: God is amongst his People, he hath heard your prayers: tell them he hath heard them for me. Now I would not live if I might: I hope I should not be flattered: I would fain have lived that I might have honoured God, whom I have dishonoured, but he knows what I am, and what I should be, better than I do. Blind that I was, to sin against such a God, to do that which his soul hateth.* He was all this while in such a deep rapture of joy, and spoke with such force, as though his heart would have come out to have spoken.

His Chains being almost off, these were some

ſome of his expreſſions; *O happy Chains, that held me till I had the Favour of God! I would have over-run thine hand, but I could not if I would; O the Patience of God! O boundleſs Mercy to ſuch a wretch as I; an Iron Heart and Iron Chains gone together; O boundleſs unlimitable Mercy! What ſhall I do for God? O that I could honour God!* Parting with his Wife, he thus expreſt himſelf; *Poor Wife I have nothing to leave thee, but O that thou mayeſt have the loving Favour of God, any thing, any thing with the Loving-Favour of God. We did not honour God with what He gave us, but lived unthankfully, and unquietly; we ſinned againſt God with his own Mercies: Why ſhould they live together unthankfully and unquietly, and ſin againſt me with mine own Mercies? Part them, part them: O how juſt is it that we ſhould be parted!* Seeing his Relations, he thus began to pity them; *O poor wretches that muſt be left to ſtruggle with this ſinful world, full of ſnares on every ſide, my heart pities you; O poor wretches I am afraid to think how you ſhould get through the Snares round about you; Lord keep you by his Mighty Power through Faith unto Salvation. What a ſtir doth the Devil and the World make to deſtroy one poor ſoule? your very griefs are folly in reſpect of God.*

Not long after being alone, his Brother and

and Siſter went to him, who found him ſitting down with his eyes ſhut, his face looking yellow, and his countenance as if he had not been the ſame man: They asked him how it was with him; and told him that God had put away his ſins and would never look at them any more, and that it was the Devil that threw his ſins in his face; but he anſwered; *All is gone now, I am in the dark, I cannot ſee which is the way, but I would hope againſt hope*; And again he ſaid, *Though He kill me, yet will I truſt in him.* Some of the ſtanders-by told him that the Devil would do the worſt he could againſt him, Becauſe he loved God and hated ſin, and would fain deſtroy the kingdom of the Devil, but Jeſus Chriſt hath prayed for him that his Faith fail not: They mentioned that Scripture alſo where it is ſaid, *When the Enemy ſhall come in like a Flood, the Spirit of the Lord ſhall liſt up a Standard againſt him*, which Scripture much refreſhed him. Then ſaid he, *Theſe are comfortable Scriptures indeed, Lord keep me from Temptation, ſuffer me not to be tempted above what I am able; Keep me by thy mighty Power through Faith unto Salvation.* And being come to his former Rapture of Joy, thus he expreſt it; *Juſtice and Mercy are met together, Righteouſneſs and Peace have kiſſed*

each other, Christ's Righteousness and Peace to my poor Soul. He began again to pitty us who were left behind, and said, *I am glad to dye, because I shall be freed from sin; and glad to dye, because sin shall be shamed; I shall have the same nature about me if I live.*

As he was going towards the Execution, thus he said; *Thou dost not willingly afflict nor greive the children of men; if lesser strokes would have done it, this should not have been: Oh how many precious Sacraments have I abused! Oh the Patience of God to such a sinful Creature as I! O that I could honour God, whom I have sinned against; I would fain honour thee; Lord help me: honour thy self, O Lord.* Chearfully looking upon the multitude, he said; *All these are to see sin shamed.* When the Officers bad them stand off him, he said, *O do not keep God's People from me this little moment that I am to be in this World, they are my delight, and my comfort.* As he went, he often expreſt great admiration of God's wonderful, boundleſs, and unlimited Mercy to him, and an earneſt deſire of honouring God: And when ſome good People that he priz'd as thoſe that feared God, came to him as he was going, and expreſſed their affection, and thankfulneſs to God for him, he ſeemed to be much cheared by it, and thus he ſaid with a ſmi-

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ling countenance, *I am gathered, I am gathered, they have gathered me; Sin is going to be executed; our Kingdom will be the greatest.* A Friend going with him, cheared him up with the words of Dr. *Taylor* of *Hadley*, going to his Martyrdom; *It is but one ſtept to my Fathers Houſe*; but his countenance grew very dejected and ſad thereupon, and thus he ſaid, *Ah! but I am not ſuch an one:* Immediately growing more chearful, he ſaid, *But ſome he ſaves as fire-brands out of the fire; and ſo me: In the midſt of Judgement, thou remembreſt Mercy. Will God accept of me to honour his Truth? I fain would. I hope God will help me: I ſhall honour his Truth. How truly is his Word fulfilled on me.* And being come to the place of Execution, after he had kneeled down, and prayed very pertinently and well, he concluded with theſe words; *Now Lord help me to honour Thee.*

Then he directed his Speech to the People to this purpoſe.

MY dear Friends and Neighbours, you are come hither not only to ſee a poor Sinner hanged, here is ſomething that is ſpiritual to be taken notice of; O that you might not let that ſlip; O that you might

not let it ſlip. Here is the truth of God's Word to be made appear upon me; *Heaven and Earth ſhall fail, but not one jot of God's Word ſhall fail, but ſhall all be fulfilled.* The truth of God's Word will be made good upon all you that are here preſent, ſooner or later. And firſt let me tell you, how true it hath been upon me. I was born of Parents that ſerved God: I had a Father that feared God, and a Mother and other Relations that are here preſent; Brothers and Siſters that ſerved God, who followed me with their counſel, and their tears; but becauſe I did not receive their good Counſel, nor follow it, I began at the length to be weary of it, and not to love it; I did not love the very houſe ſometimes, and cared not how little I came to it, becauſe I could not be quiet in it, but they would be counſelling me for my good. Oh! what ſhall I ſay? I have been a Son of many reproofs, but I hardened my neck; And how is God's Word made good upon me in this? *He that being often reproved, and hardeneth his neck, ſhall ſuddenly be deſtroyed.* My ſin hath alwayes been running from Counſel; for had I hearkened to faithful Counſel, and followed that, it had been otherwiſe with me, I think; and juſt it was with God that I ſhould be taken, in running

away

away from Counſel: For I think if my wife had not bidden me ſtay within, I ſhould not have gone out; but becauſe ſhe bad me, and I having a readineſs to do contrary, out I went, and ſome ſuch words as theſe I uſed to my wife; *Doſt thou think that I will be afraid to go about my buſineſs for fear of an Apprentice-boy!* I was no ſooner out, but I knew I had done ill, and had a mind to go in, but I had no power then, I ſhould have ſtopt ſooner. O let every one hearken to Counſel. I had an aptneſs to do contrary, and ſo I was left to my ſelf, that if I needs would run from Counſel, I might ſee what would come of it, and ſee whither it brought me. O let every one take heed of ſin, ſtop ſin in the beginning, for you cannot ſtop when you will, if once you give way to ſin. When my Mother or ſome others would deal faithfully with me, I did for the moſt part believe that they ſpake to me out of true love, and could ſee it to be right counſel, and ſuch as I had need of, and yet there was that in me that put me upon doing contrary; though I thought it was ſuch as I had great need of, and that which I thought I would ſure follow, yet there was that in me that did not love it, and would rather have been without it: And although I longed for Sabbath days,

and loved them when they were come, and delighted to hear good Sermons, and was thereby convinced of some things that were then amiss in me, and should then purpose against them; so that I should think it would sure be otherwise; yet when Monday came, and I was as it were turned into the world again, I was the same as before, as though I had never purposed or been convinced: for if any one had but called me, I must needs go, and though there was that in me, that did resist, and would have hindered me, and the victory should have been on God's side, yet it seldom was, but was for the most part still born down. The victory should have been on God's side and his Words side: my resolutions should have held me; and though God's Word and my resolutions would hold me sometimes, and for a great while, yet at the last I should break through all, though they were strong bonds, such as I thought I never durst nor would break over: yet after a while, when I thought I was safe, if one that I had used to go with, had but come to my shop, I must presently go with him; that which before held me, would then seem little, and I could then break through it all easily; and thus I loved a little Ale better than God, and better than his Word.

Take

Take heed of Company, and loving Ale too well, for there is more evil in it, than you are aware of; for when I had kept my self from that, I was like another man; but when I had taken too much of that, it would take al fear from me, so that I should not care what I said or did, my tongue would then run at no gage. I had an aptness alwayes to speak untruths, but specially at such times. I was a man full of words; and can a man full of words be justified? *In the multitude of words there wants not iniquity.* O that good creature that I abused by pouring in too much of, and made my self unfit to do any thing that was good by it: if some poor body that wanted it, had had some of that, which I might have spared, and have been better without, it would have made their heart glad, they would have blessed God for it, and God should have had honour by it: but I did not so, my belly devoured all: *Meat is for the belly, and the belly for meat, but God shall destroy both it and them.* I was full of Ale when this fell out that I am brought hither for; Ale had made me fearless and confident, or else I should have been afraid, and careful to have kept out of their way, as at other times; that fear which should then have kept me, was then wanting: O sure if I had known

what would have followed, and that I ſhould have done ſuch a thing, I ſhould have been afraid of every cup, and nothing could have forced me to have taken more than was needful: but though I did not know what would follow, yet I might have been afraid: for what may not a man do when he is not himſelf, but is fearleſs, and hath not his underſtanding about him? Oh, no life is ſafe, but a fearing, watching, ſelf-denying life; let me ſay this again, No life but a *fearing, watching, ſelf-denying life*, is a ſafe life. And as concerning this young-man, I had no more thoughts or intention to kill him, then I had to kill mine own brother; and when any one would ſpeak to me to take heed leſt any ſuch thing ſhould follow, I ſhould diſdain in my heart that any one ſhould have ſuch thoughts of me, as once to fear leſt I ſhould kill any one, for my nature, I thought, could never be ſo cruel; and again I thought that I had knowledge, and that I, of any one in the Town, ſhould never commit that ſin, becauſe I knew more againſt it than many others did, I thought, and had better education; but I ſhould have been afraid of my ſelf, and was not; *I hid my ſins, and therefore did not proſper*: How true is God's Word made good upon me in this thing alſo: for I alwayes

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ſought the favour of men, and if I ſhould but have had that, I ſhould have looked no further, but have ſate down contented with it, yet it alwayes fled from me: I have ſometimes ſpoken that which was not ſo, when I thought it might further that deſign; but alwayes that very thing, wherein I went out of my way, and did evil, thinking to gain more favour thereby, was uſually a means to make me loſe that favour, and room in their hearts, which I had before: But it was better for me that I had it not; for if I could have gotten men to think well of me, I think I ſhould have thought well of my ſelf, and ſhould have ſitten down contented without looking any further. God ordered it otherwiſe for me, and it was better for me, bleſſed be God: and was not I met with in this, for had I the favour of men? had I? you all know how it hath been. But O why ſhould I ſpeak? God is juſt, very juſt: for Oh what a life have I lived; ſure if I were to live again, I would not live as I have done: but I had time, and I did not improve it: I ſhould have honoured God with that precious time that he gave me, but I did not, but ſought the favour of men with it, and ſinned againſt God with it: I did not make that uſe of my time that it was given me for, and becauſe

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I did not, therefore I must have no more; I had time once, but whilst I had it, I lived to my self with it. God gave it me, but I did not honour him with it who gave it me, but other things had my time, and other things had my heart; and since I made such use of it, Why should I have any more? I must have no more; I brought forth fruit to my self: an empty Vine: God gave me time that I might lay it out as he would have me, but I did not: a fruitless tree: *Cut it down, why cumbreth it the ground any longer?* O you that have time before you yet, prize it, and improve it, for it will not last alwayes: do not lose one jot of it, by idling it away and by sinning it away; all the time you have is little enough to do that work which God hath given you to do in it. I had time but now I must have no more, and your time, will be gone shortly.

O let no body presume because of me, for one of a thousand is not snatcht out of the jaws of the Devil as I am: O what shall I say! for the Lord's sake take heed of sin; O do not that abominable thing that his Soul hateth. If his Children transgress and forsake his Way, *He will visit their iniquity with the Rod.* Believe me for I am a dying man, the truth of God's Word will be made good upon

upon all ſooner or later; what he ſpake with his Mouth he hath fulfilled with his Hand, as you will ſee upon me this day. I being often reproved hardned my neck, and now I muſt ſuddenly be deſtroyed, and that without remedy as to my body; but to the honour of his Mercy I have hope in him: He hath forgiven me my great debt: Foraſmuch as I had nothing to pay, thou forgaveſt the debt: O unlimited Mercy, what a God art thou, that when all refuge failed and I had no whither elſe to go, that then thou ſhouldeſt accept of me, when I was caſt out even to the loathing of my perſon: O bleſſed be thy Name for ever: O that I had known thee better and ſerved thee better! O what manner of forgiveneſs muſt I be ſaved by? Mighty Forgiveneſs, Lord help me to forgive as I would be forgiven. If any of you here preſent did plot or contrive that which is now come to paſs, the taking away of my life, I do freely forgive you, and I would have you pray unto God that he would forgive you, that ſo it may be forgiven, and may never come againſt you. And now Lord I come unto thee: I am a ſinful creature, but pardon and accept of me. I have broken all thy holy Laws and Commandments: I have done as much evil as I could

have

have done againſt thee; but I come unto thee, pardon and accept of me for Jeſus ſake: I have no whither elſe to fly, accept of me for Chriſt's ſake; for Chriſt's ſake: Lord Jeſus receive my ſpirit; Lord Jeſus receive my ſpirit.

Chriſtian Reader,

SInce it hath pleaſed God to make known unto you, by his Providence upon this young man, a freſh diſcovery of his great forgiveneſs, and alſo his Severity againſt ſin: And ſince it is the will of God that none of his Providences ſhould be ſlighted, or return in vain; let you and I in the Fear of God take heed that it may not be in vain unto us. We may clearly ſee by the Word of God, and by this and many other his Providences to the Sons of men, that he is a Merciful, and yet a Juſt God: Merciful our God was unto this young man, in that he followed him with many awakings, many convictions, many good purpoſes, reſolutions and deſires, and yet Juſt in puniſhing him for the abuſe of theſe his Mercies, Juſt in letting his own iniquity take him, and bind him over to puniſhment; And wonderful Merciful unto him in bringing good

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unto him out of his evil. You and I, it may be, have through the Mercies of God unto us ſeveral convictions, good purpoſes and reſolutions, ſome good affections and deſires of being better; but what fruit comes of them? do we not bear them down, and are we not ſtill the ſame men as formerly? Let us fear before God, for he is a Juſt God. All are not tempted alike to the ſame ſins; ſome are tempted one way, ſome another way: ſome Peoples ſins are open, others ſecret; Let us therefore ſeriouſly conſider what our ſins are before God; they may admit of great agravations; Let us conſider of them, and by this example of Repentance, let us be ſtired up to Repentance, and a more diligent ſeeking after God, that ſo his Judgments may be prevented. And ſince there may be (as we have ſeen in this our Friend) many convictions, good affections, deſires and purpoſes, and yet groſs ſins, ſuch as may provoke the face of God againſt us, let us conſider of it, and fear and be ſtirred up thereby to beg of God that we may not provoke Him as he did, not take boldneſs to ſin, in expectation of Mercy at laſt; Let none preſume becauſe of him, for few are ſnatcht out of the jaws of the Devil as he was; but obey the Motions of God's holy Spirit, that

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by it we may be able to overcome all our Spiritual enemies.

And ſince we who are his relations further may, and are obliged to give God the honour of his Goodneſs and his Truth in hearing Prayers, and having received upon this our Friend a freſh occaſion of the ſame; therefore, to this end you may further take notice by that which followeth, ſomething that may make it appear that God is a God of Truth and heareth Prayers. He was a ſon of many Prayers; I will inſtance only in one of his relations, a Siſter of his who is dead, whom God made eminent in Grace, and a bleſſing to the Family wherein ſhe was: who while ſhe lived, carried him upon her heart, ſtriving with God by prayer for him, and by faithful counſel and reproofs with him concerning his ſpiritual condition: for ſometimes ſhe would with tears of kindneſs, kiſſing him, and weeping upon him, entreat him to conſider of his condition, and would make it plain to him according to Scripture, that his condition was certainly ſad, and that either it muſt not be the Word of God, or elſe he muſt be another man, if ever he had any ſaving intereſt in it. Sometimes ſhe would tell him (and that truly) that ſhe had not ſlept all night,

becauſe

because of him, she was so full of fearfull thoughts concerning him, lest he should be snatch'd away by death in his present condition, which must then certainly be sad. Thus she continued several years, as opportunity, and his condition received, several wayes to deal faithfully with him; and one night, as we well remember, after she had been perswading him to stay in the house, and reade to her, and not go out into company as formerly he used; and telling him, that if he would but deny himself and stay, he should find better comfort and delight, than any he could meet with in his companions, with many other motives and perswasions she used, as though she would needs prevail with him, But when she saw that she could not, and that he would go notwithstanding, as he went from her, these words she spake to him; *Brother, wilt thou go notwithstanding all that I can say; well, thou wilt not hear me, but I hope God will; and that sometime before thou dyest, thou shalt have little comfort any where but in God's Word, and well if thou mayest have it there.* By these words you may perceive she was earnest in prayer for him, and that though she could not prevail with her Brother, yet she hoped to prevail with God for him: and upon her death-bed

she

ſhe ſpake theſe words following to ſome of her relations then by, to the end ſhe might encourage them to ſeek unto God. *I never* (ſaid ſhe) *was earneſtly ſet to beg any thing of God, that I durſt pray abſolutly for, that I was denied; and I have ſome hope concerning* William *that poor Lad, that there are ſome prayers put up for him that will not be denied, which will not depart until the Moſt High give heed thereunto.* And although ſhe dyed in Faith, and did not in her life time ſee that change which ſhe hoped for, yet God, who never faileth thoſe that put their truſt in him, did not fail her, but heard her prayers in his own due time, and in his own way: We therefore who are hereby obliged, do on her behalf, and on our own, deſire to ſpeak good of God; for we have largely experienced upon our ſelves, and upon theſe our relations that it is not in vain to ſeek unto the Almighty; for as we have heard, ſo have we ſeen it made good; Such as ſate in darkneſs and the ſhadow of death, being bound in afflictions and irons, becauſe they rebelled againſt the Lord and contemned his Counſels, yet even then when they cryed unto the Lord, He heard them, and ſaved them out of their diſtreſs. O that men would Praiſe the Lord with us for this his Goodneſs, and for his wonder-

ful

ful works to the ſons of men: for he ſatiſfieth the hungry ſoul with good things; he fulfilleth the deſire of ſuch as fear him and hope in his Mercies. Be encouraged therefore to be earneſt in ſeeking unto God for your ſelves and for your relations; for the faithful prayer of a Righteous man availeth much if it be fervent; he that asketh receiveth, and he that ſeeketh findeth, and to him that knocketh it ſhall be opened; and as *David experienced*, even ſo may we, that the Word of the Lord is a tryed Word, and all his Judgments are done in truth; And although the ſeeming ſad Providences which accompanied this Mercy may ſeem to leſſen it in the eyes of ſome, yet let it not, for God's Wayes are not as our wayes, nor his Thoughts as our thoughts. And though ſinful man came off with ſhame in this Providence, yet both the Goodneſs and Severity of God were hereby made to appear: Severity, that ſo ſin might not be encouraged, and Goodneſs that ſo we might be encouraged to ſeek unto God, and therefore this death was the beſt and the beſt for him, and doth not leſſen the Mercy.

And ſince laying open the Vertues of others, ſometimes hath and may be as a whetſtone, putting an edge upon the Graces of

others, drawing on and encouraging them to imitate the ſame; it therefore will not be amiſs, ſince ſhe of whom we ſpake is out of the reach of being hurt by applauſe, to give you further knowledge concerning her: She was of a courteous winning carriage, very diligent in her buſineſs, and a careful attender upon all the Ordinances of God. She was a faithful friend unto whomſoever ſhe was acquainted withall; for if ſhe knew them to be accuſtomed in any evil, or whatſoever ſhe thought to be their fault or faults, ſhe would be ſure to tell them of it, and yet in ſuch a way, that they could not chuſe but ſee her true love to them thereby: And this conſideration, as ſhe ſaid, ſometimes put her upon this duty, *viz. What if I muſt never ſee this Friend of mine again until I meet him in Eternity, ſince I think ſuch and ſuch things to be his fault, if I do not ſeriouſly tell him of it, if he miſcary, how ſhall I then anſwer it? how ſhal I look him in the face? may he not then curſe me?* She alſo accuſtomed herſelf to walk out in the evening, when it began to grow dark, into ſome ſolitary place, as the Church-yard where people are buried, or without the wals of the Town by the Water-ſide; and being asked by ſome of her relations, why ſhe choſe ſuch a time, and ſuch a ſolitary place? ſhe

anſwered

anſwered thus: *Becauſe I can at ſuch a time, or in ſuch a place, the better put my ſelf into a dying condition; for when the fears of the night are about me, and the fleſh apprehends ſome danger, then I can ſee the things of the world to be as they are, & can think thus with my ſelf: What if I muſt never have to do with any thing in the world more? I muſt ſhortly be in the condition of theſe dead perſons under me, and my place muſt know me no more: and when all the world is gone with me, what is it that will abide or ſtand me in ſtead at ſuch a time? And likewiſe my conſcience would at ſuch times bring to my mind ſuch things which I had done, or ſaid, or thought evil in, which before paſſed without taking notice of. And theſe thoughts are of uſe to further me in ſeeking after that, wherein I then found ſolid comfort, and to make me more watchful againſt ſuch things as at ſuch times I found my conſcience to be offended withal: I find likewiſe that I can be more free from diſtracting thoughts; Though I cannot ſay I am altogether free from natural fear at ſuch a time, yet after a while when I have, by acting Faith, overcome it, and reaſoned away my fear; then I find great advantage, great delight, and ſatisfaction in God, and am thereby encouraged chearfully to go through thoſe tryals and duties which otherwiſe in my place I found hard.* And one time as ſhe was

ſtealing forth, as formerly, to her ſolitary walk, her Mother perceiving, ſeemed to be angry, that ſhe ſhould go out at ſuch a time of night to endanger her health; but ſhe anſwered her, and that almoſt with tears; *Good Mother, do not hinder me of my portion: it is my portion in this world, neither can I undergo any buſineſs, or go through the world as I ought, without ſome ſuch refreſhments.* Further, if any one had taken offence at her, though cauſleſly, ſhe would be the firſt in ſeeking reconciliation, and ſeldom or never without good ſucceſs: and when ſhe met with any deriding ſpeeches, or backbitings from others, inſtead of repaying home in the ſame kind, ſhe would overcome their evil with good. This was uſually her word; *What is my duty? what would God have me to do in this matter?* and ſo ſhe practiſed; for ſhe would uſually go or write to ſuch perſons, and deal in ſuch a manner, and ſhew ſuch meekneſs, that either ſhe gained them to be her friends, or elſe their mouthes were by this her carriage ſo ſtopt, that they could not faſten their reproaches upon her.

I might make a large diſcourſe concerning her, but I forbear.——— She was buried the tenth day of *February*, *Anno Domini* 1658. The place of Scripture ſhe choſe to be preached

ched upon at her Funeral, was *John* 12, 26. [*If any man ſerve me, let him follow me; and where I am, there ſhall alſo my ſervant be: If any man ſerve me, him will my Father honour.*] Which (as ſhe ſaid) ſhe could ſcarce ever reade, but it would affect her, ſo as to cauſe tears.

Here follow alſo ſome Verſes, made by the ſame Mary Barton, *in the praiſe of* CHARITY: *She her ſelf being ſingular in the love and practice of this Grace, above moſt others. The ſubſtance of them is taken out of the* 13th *Chapter of the firſt Epiſtle to the* Corinthians.

THe matchleſs *Worth* of Charity,
my heart deſires to prize;
O that in all I do or ſay,
I may with it adviſe.

If I the Tongue of Angels had,
or of men moſt renown'd
For Eloquence, which makes men glad
more than ſweet Muſicks ſound;

Yet void of this, there would in me
of worth no more appear,
Then ſounding Braſs, or Cymbals have
that tinkle to our ear.

Though I through gifts of Prophecy,
could things to come foretell,
Or though in underſtanding, I
all others did excel:

Though I deep Myſt'ries could unfold,
or did ſuch Faith enjoy,
That I could Mountains high remove,
when they did me annoy:

Yet void of this, ſo prime a Grace,
I ſhould accounted be,
As nothing by him, who all hearts
doth plainly ſearch and ſee.

Though all my Goods unto the poor,
I do moſt freely give,
Or unto ſcorching flames commit
this fleſh wherein I live:

Yet void of this, it cannot help,
or any whit amount,
To profit me when I appear
in day of mine account.

Seeing its abſence makes all vain,
its preſence then is bliſs.
Therefore give ear, and you ſhall hear,
what this chief Vertue is.

It's *Charity* that ſuffers long,
and kind hath ever been.
She envies not, nor vaunts her ſelf,
puft up was never ſeen.

Unſeemly rude behaviour,
ſhe alwayes doth deteſt,
And ſeeking not her own, is ſtill
poſſeſt with inward reſt.

She thinks no evil, nor her joy,
in wickedneſs hath ſet,
But evermore made glad by Truth,
ſeeks Truth not to forget.

By Patience ſhe can all things bear,
That here on Earth befal;
Upheld by Faith, by Hope made glad;
ſhe well endureth all.

This Excellency more it hath,
it ever ſtill abides,
And in that breaſt where ere its wrought,
for aye it there reſides.

Nor

Nor is that ſentence doom'd on her
which on ſome Gifts is paſt,
That they ſhall fail, yea ceaſe and quite
be done away at laſt.

Now but in part our knowledge is,
In part we propheſie,
But when Perfection we attain,
This done away ſhall be:

Even as we ſee that men of years
thoſe rudiments forſake,
Of which whilſt children in their youth
they great account did make.

For now the perfect'ſt views we have
are dark as in a glaſs,
But then our perfect ſight ſhall be
as when face anſwers face.

Whil'ſt we are here in our warfare
by Faith we ſtand our ground,
And are by hope kept up that we
with waves are not quite drown'd.

But *Charity* of all theſe three
in honour doth ſurmount,
And he that makes moſt uſe of it
ſhall beſt give his account.

FINIS.